

REFLECTIONS

On some PASSAGES in

Mr. *Peirce's* ANSWER

T O

Mr. Enty's Truth and Liberty, &c.

W H E R E I N

The commonly receiv'd Doctrine of the
Holy and Blessed Trinity is clear'd from
the Charge of *Tritheism*, *Idolatry*, and
Contradiction.



L O N D O N,

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REFLECTIONS

ON THE PROGRESS OF

THE ARTS AND MANUFACTURES

IN

THE KINGDOM OF GREAT BRITAIN

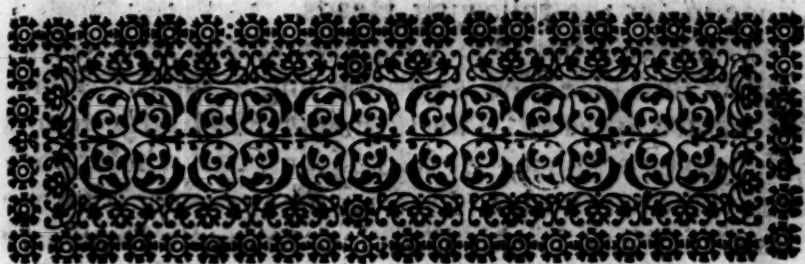
AND IRELAND

BY
JAMES HARRISON, ESQ.
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REFLECTIONS, &c.

TH E Gentlemen of Dr. *Clarke's* Way are wont violently to object against the common Opinion, That it is inconsistent with it self; that it makes Three GODS; and, that the Worship of the Son and Spirit, as Supreme GOD equal to the Father, is Idolatry. But it is easy to answer these Allegations, and to satisfy an impartial Reader, that the only Foundation of them is, Men's not considering what is the common Faith. In order therefore to vindicate it, it will be necessary to explain it, as far as it is capable of an Explication:

I hope it will not be expected, that I should state the Opinion of every particular Christian about this Matter; it will be enough, if I lay down what the

Writers on this Argument constantly teach: And this I call the *common Faith*; which I shall explain in the Words of our most celebrated Divines, and reduce under the following Heads.

I. There is but One only, living, and true GOD.
 II. This One God is but one single Spirit. Herein all are agreed. The *Westminster Assembly* defines God to be a Spirit, *Asm. 4.* And the whole Body of Subscribers both at *London*, and at *Exeter*, approve its Definitions in this Doctrine. See also Dr. *South's Animadversions*, &c. p. 134, 140. And even Dr. *Sherlock*, who has been accused of holding Three distinct Spirits in the Deity, expressly declares the contrary, in a Pamphlet intitled, *The Distinction between real and nominal Trinitarians examin'd.* His Words are, p. 61. 'This has always been the Faith of the *Catholic Church*, that these Three infinite Persons, each of which is Mind and Spirit, are one and the same infinite and eternal Spirit——essentially one Spirit.' See likewise his *Vindication*, &c. p. 69. Mr. *How* asserts the same in his *Calm Inquiry*, p. 116, 117. 'We have no better Definition of God, than that *He is a Spirit* infinitely perfect.'

III. The Father, Son [or Word], and Holy Ghost, are this One God, this One infinite Spirit. There is no need of particular Citations here; since 'tis known, That the Confessions of all the Reform'd, as well as Popish Churches, agree in this.

IV. The Son [or Word] was incarnate, and died for Men.

This is the Sum of the commonly receiv'd Doctrine of the Trinity, and of the Incarnation. The Explanation, which Divines have ventured to give of it, comes next to be consider'd.

They usually call the Father, Son, and Spirit, *Three Persons*; but have taken Care, at the same Time, to let the World know, that they use this Word, *Person*, not in the Sense in which it is applied

ed to created Beings. They do not mean (as Dr. Sherlock himself observes, *Vindicas.* p. 104.) That the sacred Three 'are separated, or divided, from each other, as Peter, James, and John are;' but only (as Bishop Burnet says *) 'That every one of that Blessed Three has a peculiar Distinction in himself, by which he is truly different from the other two.' Mr. Moore, after Archbishop Tillotson, explains the Word *Persons*, by *Distinctions*, and *Differences*. 'There are (says he †) three Differences in the Deity, which the Scripture speaks of, by the Names of Father, Son, and Holy Ghost — In the one Godhead there may be *Distinctions* — sufficient to found the Doctrine of a Trinity.' The Author of *Arius detected* places this Difference in a different Relation ||. Mr. Pitts explains the Word, *Person*, by the Relation between Father, and Son *. The Author of *Texts of Scripture compar'd*, &c. declares, p. 43. that by *Persons*, he means, *Three Differences in one undivided Godhead*. But after all it must be own'd, as it is by Mr. Pitts †, 'That the Words, *Person*, or *Personal*, are in this Case made use of by us, because we have not a better Word to express our selves by; nor are we so fond of it, as to be tenacious of it, if a better can be offer'd.' However, the Word, *Person*, is not without a Meaning. The commonly receiv'd Account of it is this; 'A Person of the Blessed Trinity is the Godhead as subsisting with and under such a certain Mode or Relation ||.' But this will be farther clear'd,

* Burnet's four Discourses, p. 96.

† *Calm Defence*, p. 10, 40.

|| Edit. 2. p. 29, 36.

* *Treatise proving the proper Divinity*, &c. p. 10.

† *Ibid.* p. 10.

|| South's *Animadversions*, p. 242, 291, 292. Nyc's *Doctrine of the Holy Trinity*, p. 26, 27.

when

when I shall have explain'd the common Doctrine concerning the three Persons *themselves*, to which I proceed.

Mr. Nye assures us *, that ' the current Exposition among Catholick Writers, is as follows. The first Person of the Trinity is *Unbegotten Mind*, or *Original Wisdom*, call'd the *Father*. Next is the *Logos*, reflex or begotten Wisdom, generated by GOD's contemplating and knowing his own Perfections, which is named the *Son*. Lastly, The Divine Volition or Love, GOD's eternal *Spiration* of Love towards himself, on that Account fitly call'd the *Spirit*. They do not mean, however, that *meer Wisdom*, or Knowledge, or Love in GOD, is a Person; but each of these Properties, *as it is understood with*, or as it includeth the Divine Nature, or Godhead, with all its Attributes and Perfections, is rightly call'd a Person, and a Divine Person.' Dr. *Sherlock* fully agrees in the same: ' These are (says he ||) the true and proper Characters of the distinct Persons in the ever Blessed Trinity. The Father is original Mind and Wisdom; the Son, the Word and Wisdom of the Father, that is, the reflex Knowledge of himself; the Holy Ghost, that Divine Love which Father and Son have for each other. All Men know that this is the constant Language of the Fathers.' Another Author expresseth it thus: ' The Trinity is One living, eternal, infinite Spirit, consider'd under this threefold Distinction, *Unbegotten*, *Begotten*, and *Proceeding*; or *Original Mind* which is unbegotten, *Reflex Wisdom* which is generated, and *Divine Love* which proceeds. Original Mind being unbegotten is therefore named the *Father*: Reflex

* Nye's *Doctrine of the Holy Trinity*, p. 19.

|| *Vindication*, p. 150.

Wisdom, being manifestly generated by original eternal Mind, is call'd the *Son*: The last being a *Spiration* of GOD, has therefore the Appellation of *Holy Spirit*,' p. 21. It would be endless to transcribe the Words of the other Writers on this Subject: And it would be needless too, since 'tis well known, that all, who have treated elaborately of it, have express'd themselves in the same Manner, as *Hooker, Baxter, South, Stillingfleet, Burnet* ||, with a long &c. And this they declare to be the *universally receiv'd Explanation* of the Doctrine of the Holy Trinity.

The common Doctrine of the Incarnation is next to be consider'd. Bishop *Burnet* * explains the *Union of the eternal Word to a Human Nature*, thus: 'The Word assumed the *Man* into such an inward and immediate Oeconomy, that it did always actuate, illuminate, and conduct him, as we perceive our Souls do our Bodies.' The learned Mr. *Nye*'s Words are much the same; † 'Concerning our Saviour, we are not to think of him as a meer Man: He is *GOD-Man*: *Man* in respect of his reasonable Soul and Human Body; *God* in respect of the indwelling Divinity. Which is not to be understood only of an occasional (assisting) Presence and Indwelling, as in the Prophets; but of such an Union of the Humanity to the Divinity, that the former is always under the Illumination and Conduct of the other: And the Divinity doth constantly exert the Divine Attributes and Perfections, *in and by* the Human Nature.' Another Author expresseth it thus: 'The Lord Christ is God and Man. He is Man in respect of his reasonable Soul, and Human Body; *God* in respect of *God in him*: Or more

|| *Burnet's four Discourses*, p. 99.

* *Ibid.* p. 108.

† *The Doctrine of the Holy Trinity*, p. 42.

‘ Scholastically, in respect of the Hypostatical, or
 ‘ Personal Union of the Humanity of Christ with
 ‘ the Divinity. By which the Catholick Church
 ‘ means, The Divinity was not only *occasionally* assist-
 ‘ ing unto, but was and is *always* in Christ, illumi-
 ‘ nating, conducting, and actuating him,’ p. 7.
 And again, p. 25. ‘ The Lord Christ is call’d God,
 ‘ because the Divinity it self did dwell in him; not
 ‘ as a Man in his House, but as the Soul in the Body;
 ‘ that is to say, *constantly* illuminating, conducting,
 ‘ and actuating him, nay and exerting in him the
 ‘ most glorious Effects of Omniscience and Omnipot-
 ‘ tence, the principal Attributes of the Divinity.’
 Some express this Incarnation by *the Union of the*
Deity, and Human Nature ||. Others explain it by
the Relation of the Divine WORD to the Human Na-
ture; in which, Mr. Enty observes, *most Divines*
have placed it *. And however learned Men may
 use Forms of Expression a little different from one
 another in this Case; yet their Judgment is the same,
 and they are all exactly agreed in the Thing it self.

From this just and plain Account, of the com-
 mon Doctrine of the Trinity, and Incarnation, any
 one may easily see, how to answer the Objections of
Tritheism, Idolatry, and Contradiction, that are
 brought against it.

It is plain, this Scheme doth not make the Sacred
 Three to be Three Gods: Since all the Defenders
 of it declare, they are but One single Being, but
 One infinite Spirit; which can be but One GOD.

The Worship of this Trinity is not Idolatry, for
 as much as here are not ‘ more Divine Objects of
 ‘ Worship than One; but the same GOD (the

|| Moore’s *Calm Defence*, p. 15, 41, 44, 45. Pitt’s *Treatise*,
 p. 14, 15.

* Enty’s *Defence*, p. 62.

‘ same individual Spirit) worshipped under the several Distinctions, or *Differences*, that are in him *.

And it is obvious, that this Faith is not attended with Self-Contradiction. For it does not make Three Spirits to be One Spirit ; but only teaches us, That in the One Divine Being, or Infinite Spirit, there are Three Differences, Distinctions, or Relations, commonly call’d Persons.

But there is one Objection more against this Doctrine, which is often urged by its Adversaries, viz. That it is *Sabellian*, and *Socinian*. Mr. Peirce, in his Answer, just now publish’d, to Mr. Enty’s *Truth and Liberty* &c. has advanced this Charge in several Places. Thus, p. 34. ‘ I do not think (says he) that [the *Socinians*] are worse than those, who in Words assert [the Holy Ghost] to be a Person, but in their Account of the Matter do deny it, while they make him to be no distinct Being.’ Again, p. 51. ‘ Mr. Enty’s Notions do in the main, I think, fall in with those of the *Socinians*.’ And again, p. 110. ‘ He cannot be more perswaded that I am in the Notions of *Arius*, than I am, that he is in the Notions of *Sabellius*.’

That the Reader may understand Mr. Peirce’s Charge the better, I will do him the Justice to own, That he does not speak of the peculiar Notions and Interpretations of *Socinus* himself, but of those *Unitarians*, who were accounted his Disciples, and were commonly call’d, by their Adversaries, after his Name. These, as themselves tell us †, ‘ never were in the Sentiments of *Socinus*, or the *Socinians* ; yet they did not always decline the Name ; because in interpreting many Texts of Scripture, they could not but approve and follow the Judg-

* Nye’s *Doctrine*, &c. p. 39.

† *The Agreement of the Unitarians*, &c. p. 3. Col. 1.

'ment of *Grotius*, who was *Socinian* all over.' And agreeably to this *Dr. Waterland* observes *, that 'our English Unitarians have been still refining upon the Socinian Scheme, and have brought it still nearer to Sabellianism.' These are the *Socinians* that *Mr. Peirce* means, as I gather from his Passages put together, in which the Notions of *Sabellians* and *Socinians* are supposed to be the same.

Now I will readily grant *Mr. Peirce*, that if the commonly receiv'd Doctrine be the same with that of the *Sabellians*, and *Socinians*, it is an unanswerable Objection against the Truth of it; since *Socinianism* is certainly as false as the Gospel is true. And upon Supposition, that *Mr. Enty's* and *Mr. Peirce's* Charges against one another be well grounded, viz. That the one is an *Arian*, and the other a *Socinian*, I will yield also, that *Mr. Enty* is the far worse Heretick, according to the judicious Observation of the learned *Dr. Waterland* †, whose Words are: 'If I may give a Judgment of the two Schemes [*Sabellian*, and *Arian*]: The *Sabellian* appears to be the neater of the two, and most consistent with it self: The *Arian* is more pious and modest, tender of degrading the Son of GOD too far. As Men grow bolder, and more learned in *Heresy*, they will, very probably, be drawing nearer and nearer to the *Sabellians*.' And again ||, 'The *Arian* Interpretation [of *John* I. 1, 2, 3.] appears better than either [the *Sabellian*, or that of *Socinus*] as coming nearer to the true one.' The *Arian* is more pious, and more modest than the *Sabellian*, or *Socinus*: As the first degrades the Son of GOD only to a Super-angelical Creature: Whereas *Socinus* degrades him to a mere Man; and the *Sabelli-*

* *Vindication*, p. 357.

† *Ibid.* p. 358.

|| *Sermons*, p. 14.

an to a *mere Name*; which is next to *nothing*. Thus I have fairly set the Objection against the common Notion, before the Reader; and again own, that if it be the same with the Doctrine of the *Sabellians*, it is undoubtedly an Error. It remains then, that we consider what can be pleaded to the Charge.

But before the Reader proceeds, I must desire him to ask his own Conscience, whether (while he was reading the Explications of the common Faith which I before cited) he did not think they were all quoted from Men truly Orthodox. You know you approved one Explication as well as another, thought them equally Catholick, and exactly alike; and were persuaded, that the several Authors were all of the same Judgment: Thus you judged, when you were free from Prejudice: And thus therefore you ought to judge still. Yet, I assure the Reader, some of the Citations were from a known and profess'd *Socinian*; I mean those in p. 6, 7, 8. where I mention'd *Another Author*, without referring to the Book from whence they were taken. But now I think fit to let the Reader know, that it is a Pamphlet intitled, *The Agreement of the Unitarians with the Catholick Church*, printed in the Year 1697. Hence it is evident, that the present common Faith is no other than what the *Socinians* have taught long ago. I do not charge the Church of *England* with *Socinianism*, since she has, in her publick Liturgy, represented the Father, Son, and Holy Ghost, as Three distinct, proper Persons: Yet if the Reader will please to review the fore-cited Explications, he will be satisfied, that the *Socinians* are exactly as Orthodox as Bishop *Burnet*, Mr. *Nye*, Dr. *Sherlock*, and the Assemblies at *Westminster*, *London*, and *Exeter*.

To confirm this, I shall lay before the Reader some farther Passages of the now mention'd Pamphlet, which will not suffer any to doubt of the Agreement. This Author says, p. 6. 'The Question [between

the Trinitarians and Unitarians] is not at all concerning three *Persons*, or three *Subsistencies* in God; but whether there are three *Substances*, three eternal *Minds* and *Spirits*? We deny the latter with the whole Catholick Church, against the Realists: We never question'd the former, *Persons*, or *Subsistencies*, but only *as Persons and Subsistencies are taken for Spirits, Minds, and Beings*. Again, p. 19. I am persuaded, that the Questions concerning the Trinity, the Divinity of our Saviour, and the Incarnation, so long controverted between the Church and the Unitarians, are a Strife mostly about *Words*, and *Terms*, not of Things and *Realities*. This he illustrates, p. 21. The Unitarians (says he) are as sound Catholics as any other Denomination of Christians whatsoever. They believe the Trinity before said; even one infinite, spiritual Substance, with its three Properties, Unbegotten, Begotten, and Proceeding: One eternal Spirit, under the triple Distinction of *Original Mind*, *Reflex Wisdom*, and *Divine Love*. They approve of it, that the first of these being *Unbegotten*, the second *Generated*, and the third a *Spiration*; they be therefore call'd Father, Son, and Spirit. Indeed the Terms, *Trinity*, and *Person*, are unscriptural; but we accept them according to the Explication by the Church: That is, as the Catholick Church has (in the manner aforesaid) explain'd her self concerning the three *Persons* of the *Trinity*. We have therefore no Difference with the Church; but only with the *Realists*, who are a few *English Writers*, that have departed from the Doctrine of the Catholick Church, and are supposed to have taught, that the Trinity is three distinct, infinite Spirits. Farther, the same Author assures us, p. 24. That whether you call these [sacred Three] Properties, Modes, Relations, Persons, Relative Subsistencies, or ought the like; we [Socinians] will not
con-

contend with the Church: For it being agreed
 [as all know 'tis] that they are not distinct *Beings*,
 divers *Spirits* and *Minds*, several *Substances*; but
 one infinite Substance, Mind, Spirit and Being,
 with one only Understanding, Will, and Energy;
 it is plain that the Unity of God is preserved; and
 that the Terms used are only obsolete and odd,
 but imply no Falshood, nor any real Innovation in
 Religion. Again, p. 32, 33. When we speak of
 a Trinity, every Body knows, the Question is not
 concerning the Term, *Trinity*, or *three (Divine)*
Persons; but concerning what we should mean by
 the Word *Person*, or *Trinity*. If you make the
 Trinity (or three Divine Persons) to be only three
 Attributes of God, Wisdom, Goodness, and Pow-
 er, as some do: Or if you say, they are only three
 external Relations of God to his Creatures, viz.
 That he is their Creator, Redeemer, and Sancti-
 fier; as others have taught, and were applauded
 also for it: Or if the three Persons are call'd three
 relative Subsistencies, relative Modes, or Relations,
 which are not so many distinct Beings, Spirits, or
 individual Substances, but only Properties, or Af-
 fections of a Spirit, Being, or Substance; as gene-
 rally they are named and described: Or if (yet
 more particularly) they are Original Mind, Reflex
 Wisdom, and the Eternal Spiration of Divine Love;
 as some of the Fathers, and the Divines of the
 Schools have affirm'd: Or if Men will in effect say
 nothing at all, but only name them *three Somewhats*,
 or the *Three*, or the *Holy Three*; which are Words
 without any certain Sense: Hitherto, 'tis plain, there
 is no Controversy with the Unitarians: For none of
 these Explications of a Trinity are any way con-
 trary to the Unity of God, as believed by them:
 They themselves admit *all*, or *any* of these Expi-
 cations. ——— In very deed, to be a true Uni-
 tarian [or Socinian] a Man need only to say, that
 the

the Divine Persons are not three intelligent Beings, they are but *one intelligent Being*. For, this being granted, the Unitarians [or Socinians] have gain'd ALL they contend for; because by, but *one Divine Person*, they mean, but *one intelligent Being*. And above all this, the same Writer adds, p. 56. 'Still-
ingfleet, and *Wallis* interpret the *Athanasian Creed*, and then believe it; that is, believe it according to their own Sense of it. And so do we [Socinians]; that is, we believe it, according to the Sense THEY make of it.' And then I am sure, they ought to be esteem'd as Brethren by the Orthodox. Neither is this the Mind of our Author alone, but of the whole Body of Socinians also, as he assures us, p. 27. 'It is (says he) by this Declaration of our Meaning, that all our Books (past or to come) are to be interpreted.' And the Writer of the *Account of Mr. Firmin's Religion* tells us, that Mr. *Firmin* caus'd this Pamphlet to be consider'd by some of the principal Unitarians in England: and he and they approv'd it, p. 5. And to confirm the Truth of what he says, he declares his Sincerity in many Places, particularly, p. 17. 'I have now answer'd (says he) concerning all the Articles of our Religion, with Sincerity; without any the least Disguise, or reserved, or unusual Meaning, or Meanings.'

To this Author I shall add the Testimony of one Socinian more, whose Book is intitled, *Considerations on the Explications of the Doctrine of the Trinity*, printed 1694. 'Tis evident (says he, p. 45.) that the nominal Trinitarian [who believes God to be One single Being, or Spirit] can hold the Divinity, or the Incarnation of our Saviour, in no other Sense, but as the Socinians hold it.' And p. 67. 'In short, the nominal Trinitarians differ from us, only in this; that they use the Terms of the Orthodox in an Unitarian, [or Socinian] Sense.'

These

These Witnesses are, I think, sufficient Evidences in the Case : Since being themselves *Socinians*, they unquestionably knew the Opinions of their own Party. However, I shall summon in two others, who were their professed Adversaries, to attest the same Thing ; and they are Dr. *Sherlock*, and Mr. *How*. The Doctor (in a Pamphlet intitled, *The Distinction between real and nominal Trinitarians examin'd*, printed 1696.) says, p. 12. ' Tho' the *Nominals* and *Socinians* differ in some Terms of Speech ; yet the *Socinians* say, and I think *very truly*, that there is no considerable Difference in their Faith, as they state it.' And again, p. 13. ' Such a Trinity as is reconcilable with *Socinianism*, as all these Men own a *nominal* Trinity to be, can never be the Christian Faith, unless *Socinianism* be Christianity.' Mr. *How* declares the same, though in a milder Way : ' Doth not this civil, or merely respective Notion of a Person [signifying that Distinction (whatever it be) by which the three Persons are distinguish'd each from other, p. 100.] the other [of a rational *Suppositum*, or intelligent Agent, p. 99.] being left, fall in with the *Anti-trinitarians*? Will it not make us *Unitarians* only? &c.' *Calm Enquiry*, p. 105.

But what need is there to cite Evidences in so plain a Case? Whoever hath Eyes, may easily see the full Agreement between the Notions of the *Socinians*, and of the present and past *Orthodox* (as they unjustly call themselves), by comparing the Passages I before quoted from their own respective Writings; which seem to be borrow'd from one another, and were used by the *Socinians* several Years before the *Orthodox* Mr. *Nye* writ his Discourse. All the *Orthodox* Writers, without one Exception, declare, That the one GOD is but one single Spirit : And you have heard the *Socinians* profess, this is the very Thing for which they contend. And

And the Writer of *Mr. Firmin's* Life agrees with his Brethren in saying, p. 18. 'Grant to them, that GOD is one infinite Mind or Spirit, not two or three; they demand no more.' And while you keep to this, you cannot say one Thing about three Persons in GOD, consistent with this Principle, but what they can say also with equal Sense and Sincerity.

They assert the Divinity of Christ in the same Manner also. 'We do not reckon (say the *Socinians* *) of the Lord Christ, as but a *Creature*: He is God and Man. The Divinity doth *so* inhabit the Humanity of Christ; doth *so* exert in it the most glorious Effects of Omnipotence and Omniscience; that if others have been call'd God, because they *represented* GOD; Christ is to be so call'd, because he *exhibits* GOD.'

Neither will there be the least Difference in the Affair of *Worship*, as the same Author observes, p. 29. 'As we accord (says he) with the Catholick Church in the Article of the Trinity; so also in that of the *Incarnation*, or the Divinity of our Saviour. For when the Church says, the Lord Christ is GOD, when she *worships* him, *invokes* him, imputes to him the Creation of all Things: Nothing of all this is intended of his Humanity, or *to* his Humanity, but to the Indwelling Divinity.' Nay the *Socinians* are more Orthodox than many that now glory in this Title: For 'the *Unitarians* allow the *eternal Generation* of the *Logos*, Son, or Wisdom,' *Ibid.* p. 36.

The Sum is: The *Socinians*, and the Orthodox, being agreed in this Principle, [that the Father, Son, and Holy Ghost, are one single Spirit, having one individual Understanding and Will] there cannot pos-

* *The Agreement of the Unitarians*, &c. p. 11.

sibly be any material Difference between them, as to any other part of the Doctrine: and, whether the Sacred Three are call'd Persons, Modes, Attributes, Relations, Distinctions, or what else you can name them; the *Socinians*, and even *Jews*, *Mahometans*, and *Heathens*, who believe in G O D, can say, and believe the same. And I here call upon Dr. *Waterland*, Dr. *Knight*, the *Subscribers* at *London*, and the *Assembly* of *Devon*, to declare against the *Sabellian* or *Socinian* Error, and to shew the World the Difference between this, and their own Doctrine, if there be any; or, if not, honestly to own the Agreement; that the People may be no longer carried away with the Name of Orthodoxy, into the worst of Errors relating to the Holy Trinity.

As the *Socinians*, and the Defenders of the common Faith, agree exactly in the Notion it self; so there is no great Difference between them in the Interpretation and Application of particular Texts of Holy Scripture relating to it. They are agreed in explaining, *In the Beginning was the Word, and the Word was God: all things were made by him. I and my Father are one. Over all God blessed for ever, &c.* I know indeed, the *Socinians*, or *Sabellians*, refer some few Texts to the human Nature of Christ, which the Orthodox apply to the Divine: But their Scheme does not oblige them to this Difference; and so they may easily come to an Agreement herein also. And it would be no Difficulty to prove (if this were a fit Place for it) that Dr. *Waterland* himself in particular, both in his Notions and Interpretations, is no better, at Bottom, than a *Socinian*, notwithstanding his severe Censure of such. For he makes it the distinguishing Character of an *Arian* (which he would not be thought to be) to hold the W O R D to be a distinct Spirit from G O D the Father*: and

* *Preface to Eight Sermons*, p. 29.

then, to be sure, he believes the Father, Son, and Holy Ghost, to be one single Spirit, which is the only Point the *Socinians* contend for.

Forasmuch as whoever holds the Three Divine Persons to be one Spirit, is a *Socinian*; All, I hope, will own, that this Principle is false; and consequently, that they are three distinct Spirits. And, if they are three Beings, or Spirits, they must either be equal and coordinate; or else, two of them must be subordinate to the other. The former cannot be, since then they would be Three GODS: It remains therefore, that the Son, and Holy Ghost, are real Beings subordinate to GOD, even the Father, who is supreme over all.

It is amazing to see what Injury the pretended Orthodox have done to the Scripture Doctrine of the Incarnation. After all they say, which looks like an Acknowledgement of a real Incarnation, every one knows they mean no such Thing. For surely they, who call the Divine WORD, the Supreme GOD, will not, dare not say, that he suffer'd. Mr. *Baxter* prudently cautions against this Error, *Reasons of the Christian Religion*, p. 378. ' Think not ' (says he) that God was turn'd into Man, nor yet ' that there was the least real Change upon the Deity ' by the Incarnation: nor the least real Abasement, ' Dishonour, Loss, Injury, or Suffering to it there- ' by: For all these are not to be call'd Difficulties, ' but *Impossibilities*, and *Blasphemies*. ' And then what is become of the Adorable Mystery of our Saviour's Condescension, of which the Scriptures speak so much? According to the common, that is, the *Socinian* Notion, *Jesus Christ* was a mere Man as other Men are, only perfectly Holy, and endow'd by GOD with a greater Measure of Knowledge, Wisdom, and Power than other Men. For this is all the *Socinians* can mean, by saying, *The Word*, or Supreme God, influenced, actuated, or animated him.

him. And I appeal to any one, whether that *Jesus*, whom *Socinus* represents as dying, be not fully as high, honourable, and meritorious, as that mere Man, whom the Orthodox suppose to Suffer? And then where is the *infinite Satisfaction* of which they talk so much, when he that suffer'd, was, according to them, a mere Man, related to God?

I have now explain'd the Doctrine commonly receiv'd among Writers and learned Men, in the Points of the Trinity and Incarnation; and have shewn it to be downright *Socinian*. But I must do the World the Justice, to observe, that this is not, or at least was not, till very lately, the Opinion of the People, who had not studied Controversy. I appeal to themselves: Did you not believe, that the Father, Son, and Holy Ghost, are three real Beings, three distinct Spirits; and that the Lord Christ was, before his Birth, a Being distinct from the Father, and above all Creatures, who really came down, dwelt in Flesh, and dy'd for your Sins? I am sure, many of you did think thus, and do so still, according to the Scriptures. It is plain then, that they, who now set themselves up as the only Orthodox Divines, are departed from the common Faith of Christians, and endeavour to draw you away from what you once, and with good Reason, believed. They have deceiv'd you with specious Pretences, and with artful Words; and 'tis high time for you to examine whither they are leading you. Read these Papers with Care; think for your selves; and then you will find, that not they, but we maintain the true Faith of the Gospel, which you have all along imbraced.

They pretend indeed, our Faith is defective: Whereas we receive as a Truth all that they believe, (tho' we do not think the Texts they cite, teach this) and add more to it. Our G O D, as well as theirs, is one infinite Being, or Spirit, whom we stile, *the Father*; while they call him, *Father, Son, and Holy*

Holy Ghost. We believe those Distinctions of Attributes, Properties, or Relations in this G O D, which they speak of; tho' we do not call them Persons, as they absurdly do: nor do we think the Scriptures mean these Distinctions in the divine Being, by the Names of Father, Son, and Spirit. But this whole Divine Spirit we, after the Gospel, call *the Father*; and believe that there are two other *real Persons*, who, with him, make up the Christian Trinity, viz. The Son of G O D, who created, redeem'd, governs, and shall judge the World; and the Holy Spirit, who inspir'd the Prophets and Apostles, and sanctifies the Church. And when we worship the Father, we worship the Whole of that infinite Being or Spirit, whom they call, Father, Son, and Holy Ghost; and have the *very same Object of Worship* as they have, even the one infinite Being, with all his Attributes, Properties, and Relations; and therefore they are inexcusable in condemning and rejecting Us. Much more Cause have we to complain of their taking away the *very Being* of the Son, and Spirit, whom they have thrust out of the Christian Scheme; and, to satisfy their Consciences, have call'd the Attributes or Relations of G O D, by the Names of those Divine Persons; for whose Sake we suffer at the Hands of such as pretend to magnify them, and yet deny their Existence.